

The Duties of Parents Concerning Education

Mexican Hierarchy's Pastoral Against Socialistic and Communist Education, dated December 12, 1936. As issued by the N. C. W. C. News Service.

THERE can be only blame for voluntary inaction, indifference, and carelessness in the fulfilment of our duties as Christians. This is even more true when it involves a matter of such vital importance as the education of children and of the young.

GRAVITY OF THE EDUCATIONAL PROBLEM

The truth alone has an indisputable right to be taught and to be known. The experience of centuries furnishes abundant evidence that whenever liberty is improperly given to promote the diffusion of error, innumerable victims are the result. Great as is the harm done by laical education—which always, in fact, becomes atheistic education and produces deplorable results in the life of a people—even more deplorable, without doubt, is the harm done by Socialist and Communist education, because they embody far-reaching errors and ideas that are subversive of order and destructive of society itself. Whenever, as is being done today, religious instruction is prohibited in all teaching institutions and at the same time it is made compulsory to teach a doctrine which embodies most serious errors, the harm done to religion and to country can lead only to most serious consequences.

IT IS OUR DUTY TO TEACH AND DEFEND THE TRUTH

The office we hold lays upon us the duty to teach the truth at all times, and with all our strength to defend the inalienable rights of the Church. We, therefore, deem it our duty once more to call to your attention the grave obligations each one of you, but particularly those of you who are parents, has concerning the education to be provided for children and for the young. We deem it to be our duty

all the more at this time to call this matter to your attention because some parents are disregarding their sacred duties through their indifference toward religion and for interests that are purely human, and even through wilful complicity. We can only lament the fact that today these parents are allowing their children to subject their understanding to the influences of error and to pervert their wills by engaging in practices that are utterly anti-Christian.

Both Socialism and Communism, the evil effects of which are manifest in other countries as they are in our own, are irreconcilable enemies of the Church, because the Church is the guardian of truth and can never be in agreement with the error of which both these systems today are the spokesmen and advocates. It is not possible, therefore, for us to admit the teaching of such errors nor even to pretend to admit Socialist teaching or to authorize the opening of educational institutions which, to obtain the right to educate, are obliged to accept or to pretend to accept Socialist teaching.

We discussed this matter fully in our Joint Pastoral Letter of November 21, 1935, entitled "The Educational Doctrine of the Church." We discussed it further in a later Pastoral on the same subject addressed to you under date of January 12, 1936, in which we stated with precision the fundamental principles and practical rules which in conscience we believed it to be our duty to recall for you. Unfortunately, not all Catholics have complied with our instructions. Their failure to do so, doubtless, is to be attributed to the causes to which we have just referred. This is no reason, however, why we should cease to insist in directing you along the road of truth and of good. Responsibility for any failure to comply with the orders you receive will fall upon you.

THE CHURCH, BENEFACTOR OF MANKIND

Have always in mind the fact that the Church, by virtue of her divine institution, has been the true mother of civilization and of culture, and throughout the centuries her life has been the evidence of her divinity. The Church not only rescued the greater part of humanity from paganism and idolatry, but with sureness and firmness of step, she formed the nationalities of Europe and of Hispanic America. She

created, supported and multiplied schools and universities. She cultivated the sciences and the arts, and more than any other institution she contributed to their development and progress. In this way she promoted social well-being so that the best minds of our day look with admiration upon the times when the State placed on obstacles in the way of the work of the Church. Those were times in which there was peace, tranquillity and order and these are the indispensable conditions for true progress.

We will never be opposed to any just improvement in the conditions of the needy. We will never desist from our efforts to perfect the morals of our beloved people. We will never place difficulties in the way of collaboration in spreading the benefits of education. The Church of yesterday, like her divine Founder, Jesus Christ, is the same today and always, giving dignity to man, promoting civilization among peoples, the protector and defender of the weak and the mother of the helpless. The beacon of her wisdom and of her benevolence has never ceased to light the way for man, excepting when men themselves were wilfully blind to her. Nor has she ever allowed the inextinguishable life-giving warmth of her love for men to grow cold, except when men wilfully drew themselves away.

In order that our cooperation be whole-hearted and effective, it is necessary that we be granted true and effective liberty; our collaboration is a factor so indispensable that without it, it will not be possible in our beloved country to have spiritual peace, which is the foundation of social well-being, or for Mexico to attain that standard of culture and civilization which rightly belongs to her. But today we find the Church in conditions that are worse than any ever known in the past. These make it impossible for her beneficent influences to be felt as they should be felt. We have been deprived of all rights and they have subjected us to such restrictions that we cannot devote ourselves to the educational labors so long lacking.

MISTAKEN IDEAS OF SOME CATHOLICS

To this must be added the fact that for a large number of Catholics the religious problem reduces itself to the mere possibility of hearing the holy Mass, of being married in a

Christian way, of baptizing their children and of having a priest to attend them on their deathbed. All this is necessary, indeed, but no less necessary is the exercise of many other acts, public and private, social and civic, under the protection of laws which safeguard the liberty which is now lacking in order that the Church develop fully the noble civilizing mission entrusted to her by her divine Founder, to teach the truth to all men and lead them on the way to good and to happiness. The history of civilized peoples is the record of the great benefits which come to society when civil authority stands at the head of those who support and defend the liberty of the Church. Doing this, civil authority not only contributes effectively to the work of the Church, but at the same time dignifies and strengthens its own work.

IMPORTANCE OF EDUCATION

Because of the importance of education, everything possible should be done to find a solution of this grave problem. The solution will never be found if we stand idle expecting things, left to themselves, to work out a solution. It will not be found by abandoning the helpless and persecuted child to the hands of criminals bent only on perverting and corrupting it; the solution will not be found by refusing to cooperate with those who, with all their resources, are making unheard-of efforts to save this cherished part of the flock of Christ. What is needed is that, without exception, parents convince themselves that they have an obligation in conscience to comply with the rules so often given by us.

What is needed is that everyone assist in the effort to sterilize the seeds of error which are being sown in these defenseless intelligences. What is needed to accomplish this is the strengthening of wills by the devout reception of the Sacraments, which will strengthen those who otherwise might act with cowardice unworthy of Christians or with a view only to human interests unworthy of a free man. What is needed is a spirit of union; union is more indispensable today than anything else. Union will make it possible to coordinate the different activities of practical Catholics and of Catholics of good will, safeguarding those who need to be safeguarded and neutralizing the influences of error to which others have been subjected, and providing guidance for all.

INDISPENSABLE DIRECTIONS

1. Without sacrificing their own autonomy, civic associations having Catholic membership and Mexican Catholic Action are to labor in harmony, and with these two institutions the National Confederation of Pious Associations is to cooperate wherever possible so that the three, acting together, will render assistance wherever that is required for the common good of the Faithful.

2. It is indispensable that Catholics lead a sincere and profoundly Christian life based on *prayer* that is humble, frequent and fervent, and on mortification and sacrifice, because without this Christian life Catholics cannot comply with their duties as Christians or manifest fraternal charity of works and of truth, declaring war to the end on grumblers and critics, excusing the mistakes of others and enduring with patience the defects of our neighbors.

3. We insist that among other practical measures, passive resistance be used. Christians of other times have given abundant examples for us of the effectiveness of resistance which consists only in maintaining firmly our resolve to fulfil faithfully our own duties.

FACTS TO BE KEPT ALWAYS IN MIND

1. Parents are responsible to God and to society for the education of their children.

2. No one for any reason whatever has a right to prevent the child from receiving a Christian education.

3. The teacher is the agent of the pupil's father and the school is an extension of the family; therefore, it is a crime to deliver the child up to a teacher who is positively bad, deficient in moral and scientific training, or of doubtful conduct.

4. Communism and Socialism embody positive errors of several kinds and it is a grave sin to teach or accept them. These errors cause most grave damage not only to faith and morals but also to the social, political, and economic life of a people.

5. The official program of education in general is saturated with so many errors that it cannot be tolerated by parents. There are several readers, textbooks of history,

and so forth, that are to be condemned in whole or in part because of errors of different kinds contained in them. For many subjects no text is indicated and from this fact arises an even more grave and more serious danger for the pupils, because the teacher can exceed all limits, as has happened repeatedly.

6. The educational system we now have is employing the monopolistic Socialist compulsory school as a means to take away, in respect to the child and the young, the natural and inalienable rights of the Church and the family.

7. We as Bishops, you as pastors, and all priests have the grave obligation to make the Faithful understand these teachings, and each of us has the duty to inculcate them as effectively as possible.

8. Civic associations made up of Catholics, and particularly those who direct these associations, have the grave obligation to lay aside their particular views and so to coordinate their activities as to make of them a positive labor to preserve their unity and to neutralize the work of the enemies of society and of the Church.

9. The members of Mexican Catholic Action likewise have the grave obligation to save the children and young people, themselves putting into practice the conclusions reached with regard to this important matter and approved in their several assemblies. In a special manner this responsibility falls upon the boards, central committees, diocesan and parochial committees of the fundamental organizations and on the national directors of confederated associations.

10. Catholics, without exception, in conscience are obliged to labor for the salvation of others, especially of children and of the young, each according to his ability; and above all, parents, teachers, and those who because of their position or profession are engaged in teaching have this responsibility.

11. Catholics, without exception, have a grave obligation to know and comply with that which we teach and order for the good of themselves and in the interest of the true progress and well-being of our beloved country and of our holy Mother Church.

12. In a special manner we recommend to the National Confederation of Pious Associations, organized for a spiritual campaign on behalf of the Mexican child, that it assume re-

sponsibility for promoting and directing different group activities to be offered up to God Our Lord as a prayer for the graces we all need so much if we are to fulfil faithfully our sacred duties.

RULES GIVEN HERETOFORE RESTATED

COLLEGES AND SCHOOLS: In view of the damage resulting from the Socialist teaching, whether theoretical or practical, no Catholic can open, support or direct a school or college if in order to do so he is obliged to accept Socialist instruction, even though in practice he does not impart Socialist instruction.

TEACHERS: Teachers are obliged in conscience always to teach the truth; they should prepare themselves properly to fulfil their sacred mission as well in what concerns morals as in what concerns science, and under no circumstance is it licit for a teacher to teach error or to accept in writing or by word of mouth an obligation to teach error or any plan or system which positively embodies errors against the Faith or against the true history of our holy Mother Church. Teachers, therefore, cannot accept or teach Socialism or Communism.

PARENTS: Parents are directly responsible to God and to society for the moral and intellectual education of their children. Parents, therefore, have a duty to instruct themselves and their children, or to provide competent persons to act for them in the fulfilment of this duty. Parents, in conscience, cannot place their children in any educational establishment in which any error or group of errors, like Socialism, is tolerated or taught.

PRIESTS: A priest cannot absolve the parent of a pupil so long as he has the child in a college or a school which teaches or accepts Socialism.

In a case where the mother, having done everything within her power, is unable to convince her husband, and the husband insists that his child attend a college or a school which the child should not attend, such a mother can be given absolution provided she in turn does everything possible herself to instruct her children well in religion, thus undoing the errors which the child has heard.

INDISPENSABLE WARNINGS

1. The above rules contain the minimum that is of obligation everywhere, and more than this minimum is to be required wherever possible in the judgment of the prelate, so that the education of children and of the young be as Christian and as scientific as possible.

2. Although this is the mind of the national Episcopate as a body, each prelate, nevertheless, is free in his own diocese to adopt the measures to be carried out in the development of a program and to take action in particular cases that arise, giving to each the solution which he himself believes it to be his duty and conscience to give. Orders issued by the Bishop always are to be obeyed by all the people of the Bishop's diocese, and the people should always manifest toward their Bishop their love, their respect and their obedience by faithfully complying with his directions.

3. It is well known that in fact many Catholics do not comply with their duties, and that many children are in danger of losing their faith and of having their morals corrupted, and because of this there exists a pressing need for neutralizing the work of the enemies of the Church by means of instructions, conferences, lectures, catechism classes, etc. For this reason, we all deem it to be an obligation to cooperate in this work of neutralization and to collaborate effectively in the manner requested of us.

OUR MOST ARDENT DESIRES

Because of our office as pastors of your souls, entrusted to us by the Lord, we are under obligation always to teach you the truth of which the Church is the guardian, and to point out for you the road that leads to what is good and to the eternal happiness which our Divine Master, Jesus Christ, has taught us. We are Bishops; we also are Mexicans, and as such we desire as ardently as any man the growth and prosperity of our beloved country. We cannot, therefore, remain indifferent in the face of the breakdown of social controls, of the denial of the liberties necessary to the happiness of man, of the positive efforts, sometimes open, sometimes malicious and deceitful, which are being made to uproot faith from the intelligence, to corrupt the hearts and thus to prepare them for apostasy and eternal perdition.

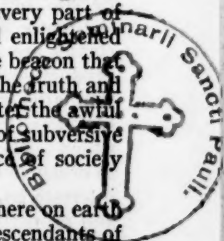
Numerous problems of many kinds must be faced by our country. Some of these problems have been created unnecessarily, others spring from conditions, and not a few of them grow worse with time. Among all these problems the one that is most grave, the one whose solution is most urgently demanded, is without any doubt the problem of the liberty to educate the child and the young in a Christian manner.

It is our rôle, as we have repeatedly told you, to teach you the truth, to point the way, to indicate the means which come under our jurisdiction. It is your rôle as Catholics to comply with orders, to aid each other, for those who know more to instruct those who are ignorant, and for all to organize in such a way that your strength is multiplied for a united effort in an interest that is common to all and of transcendent importance, as is this interest to which we here refer and which we discuss.

Passing now to the consideration of civic matters, as men and as citizens who know your duties and your rights you have no greater duty than to be concerned for the good of society. In this it is not possible for us to labor as we would desire, because so long as the laws recognize no personality in the Church, it will remain impossible for the Church to collaborate in this most worthy cause of the good of society, a good which you may be assured will never be attained by our country without the effective influence of the Church.

The Church can never die, Venerable Brothers and Beloved Sons. From the day of her birth she has endured persecutions from which she has always risen victorious over those who made themselves her enemies. Today more than ever, our holy Mother Church appears great and vigorous to the world not only because she extends to every part of the earth's surface, but particularly because all enlightened men are turning their eyes toward her as the one beacon that illumines the earth with the resplendent ray of the truth and as that safe anchorage in which to find safety after the awful shipwreck produced by the storm of errors and of subversive ideas which have endangered the very existence of society itself.

Let us lift our eyes to heaven, recalling that here on earth we have no permanent abode, that we are the descendants of saints and hope some day to attain the life that they enjoy; but at the same time let us also recall that it is our lot to fight



like good soldiers of Ghrist, persuaded that none who has not fought valiantly will be crowned, because only he who perseveres to the end will obtain the crown of triumph.

We implore the Most Sacred Heart of Jesus, in whom we place all our trust, and the powerful intercession of our Queen and Mother, the Most Holy Virgin of Guadalupe, to shower down upon you their graces and their precious gifts. We, as evidence of the sincere love in which through Christ Jesus we hold you, as pastors and the fathers of your souls, send you herewith our blessing, in the Name of the Father and of the Son and of the Holy Ghost. Amen.

The Apostolate of the Laity

Pastoral of the English Hierarchy on Catholic Action read in all the Catholic Churches of England and Wales on Sunday, December 13, 1936. As issued by the N. C. W. C. News Service.

THE social injustice which has for so long been the scourge of Europe, if not of the world at large, has brought Christian civilization in this generation well-nigh to the verge of destruction. Fifty years ago Pope Leo XIII foresaw the outcome of the inequitable conditions of the industrial system of modern times. In his Encyclicals he warned the nations of the chaos which threatened from unchecked competition, and of the impending ruin of a society propped up on bayonets and on the virtual slavery of the masses of the people. Wealth, he said, has been concentrated in the hands of the few, and the many have become "proletarians." When the working classes are called proletarians they are represented as mere productive machines. Leo XIII proclaimed them to be what they are: immortal souls with an eternal destiny, created a little less than the angels, to win through labor the happiness which is their due. He insisted on the right of the workers to organize themselves into unions for the protection of their interests so as to insure proper conditions in their factories and proper wages upon which their chance to live a full life depends. Wages should be sufficient to enable a laboring man to maintain himself and his family in decent comfort, sufficient also to insure the physical, moral, and intellectual

well-being of the family. Seeing clearly the evils of greed and selfishness in so much of what is called the capitalist system, he urged that the security of labor should be based on a wide extension of small ownership.

SPEAKS FOR WORKERS

Our Holy Father Pius XI, reaffirming the warning and the teaching of his great predecessor, has again and again spoken, notably in the Encyclical "Quadragesimo Anno," on behalf of the workers and the poor, those multitudes at the mercy of the money-market manipulations, those who are either unemployed or are forced to work under inequitable conditions.

"The immense number of propertyless wage earners," he says, "on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men. Every effort therefore must be made that, at least in the future, a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that an ample sufficiency be supplied to the workingman." ("Quadragesimo Anno.") The Holy Father proceeds to explain that by an "ample sufficiency" for the workingman is meant "sufficient for the support of himself and of his family"; "sufficient to meet adequately ordinary domestic needs"; sufficient to enable him "to bear the family burden with greater ease and security"; sufficient to free him from "hand-to-mouth uncertainty"; sufficient "to support life's changing fortunes"; sufficient to make "some little provision for those who remain after him"; sufficient "to acquire a certain moderate ownership."

In this country we must acknowledge that much progress has been made in social reform. But we are far from the recognition of those Catholic principles which we have been taught ought to be applied in order to remedy the poverty and misery of so large a number of our fellow men and brethren. On social and allied questions we Catholics in England and Wales have not been able to influence to any great extent the economic life of the country and the system on which it runs. We are not of course responsible for the system, but perhaps we could have done more to change it

and to influence people of good will throughout the country had we been less fearful of proclaiming Papal teaching and more anxious to practice it ourselves, even on the limited scale which must necessarily be ours. The defects and injustices of the system are so great that there is a constantly rising tide of hatred against it and against all who seem to support it. Falsely the Communists are teaching the workman that the Catholic Church supports the system of industrial capitalism, and not merely the Catholic Church, but all religious bodies. By this means they are able to draw into their ranks and into their militant atheism many suffering poor workmen.

We, therefore, your pastors, in the tradition of our predecessors, and notably of Cardinal Manning, publicly raise a united cry against injustice, and against the oppression of the poor and of the workers, against the exploitation of the helpless. But while we protest against the injustices of the present system of industrial capitalism, we are bound by the duty of our pastoral office to state clearly and unmistakably the dangers of the crisis before us. The real alternatives with which we are faced are, either atheistic Communism, or the full acceptance of Christianity. "Then only will it be possible to unite all in harmonious striving for the common good when all sections of society have the intimate conviction that they are members of a single family and children of the same heavenly Father." ("Quadragesimo Anno.") If Christian teaching is not accepted, then atheistic Communism will surely come.

COMMUNISM'S DEADLY GROWTH

Communism threatens to overrun the greater part of the earth. Communism is the remedy, worse than the evil, proposed for the injustice of Mammon which stalks through the world. Knowing too well that there exists a fertile ground for the harvest of Communism, we cannot keep silence as to the true character of the deadly growth.

Communism is a political system which aims at establishing not a democracy, but a dictatorship of the proletariat; and that not by constitutional means, but by violence and terrorism, with class warfare as its essential basis of action. Certainly it has for one of its objectives the removal of grave social injustices, but by methods calculated to create others

equally grave. It is above all a philosophy of life grounded on sheer materialism. Denying the existence of the world of spirit, it contemptuously rejects the idea of life beyond the grave and the whole supernatural order. It proclaims that the one and only reality is matter, and that man's whole concern in life is with the manipulation of matter to his earthly advantage. It is not merely negatively materialist in outlook, it is positively atheistic and aggressively anti-religious.

The abolition of religion is a fundamental tenet of Communism; and between Catholicism and Communism there can be no compromise. A Catholic cannot be a Communist, a Communist cannot be a Catholic. In its ceaseless warfare against the Church, Communism does not hesitate to make unscrupulous charges against her, pillorying her as the ally of capitalism and the enemy of the poor. The teaching of Leo XIII and of our present Holy Father Pius XI, already quoted in this pastoral, shows that the Popes have denounced the very social evils against which Communism professes to be fighting; and the ideal set up by the Church is surely far higher and nobler than that of the slavery imposed on workers by the tyranny of soulless Communism.

SHRINK FROM NOTHING

The abolition of religion advocated by Communism is a preliminary step to the destruction of the foundations on which human society rests, namely, man's duty to God and his neighbor, and man's rights as an individual, as a member of the family, of the civic community, and of the State. All these are threatened by Communism, which, says Pope Pius XI, in his Encyclical on the Social Order, "teaches and pursues a twofold aim; merciless class warfare, and complete abolition of private ownership; and this it does, not in secret and by hidden methods, but openly, frankly, and by every means even the most violent. To obtain these ends Communists shrink from nothing and fear nothing; and when they have attained to power, it is unbelievable, indeed it is portentous, how cruel and inhuman they can show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia; while their antagonism and open

hostility to holy Church and to God Himself are, alas, but too well known and proved by their deeds."

To counteract the general menace, in the words of the Holy Father, "it is necessary that we unite all our forces in one solid compact line against the battalion of evil, enemies of God not less than of the human race." ("Caritate Christi Compulsi.") Against the organized forces of Communism the Holy Father calls for an organized apostolate of the laity. The times and circumstances in which we live call for united energy. Anti-God forces are sapping and mining the foundations of society. Never before was the apostolate of the laity so necessary, and never before was it so insistently summoned by the visible head of the Church in the name of Christ, his Master and ours.

There is nothing political in such an apostolate. It is based on the sanctification of its own members; it relies on prayer and sacrifice. The lay apostles will acquire a sound knowledge of Christian principles which they will endeavor to apply to the problems of everyday life. Knowledge will be translated into action, principles put into practice. As a further antidote to the false principles and doctrines of the day, we desire that in accordance with the regulations of Canon Law the Christian Doctrine Confraternity be established in every parish. To enable our wish to be carried into effect more easily we have approved a small "Manual of the Confraternity of Christian Doctrine" for general use throughout the country. We trust that the Confraternity will flourish and that it will become another powerful aid to Catholic Action. The aim of the apostolate is to establish the Kingdom of Christ in individual souls, in families, and in society at large throughout the world. Such an aim demands organized action; and the detailed organization of Catholic Action necessarily depends on the needs and requirements of each country. In England there are urgent problems concerned with the leakage of Catholics, the spreading of the Faith, and the social question. Already we have many Catholic societies which in their different ways deal with these questions; and our present needs are (1) a larger membership of all these societies, more and more active Catholics who will take their part in the work of the existing societies; and (2) a coordination of the activities of these existing societies so that all may collaborate without losing

their distinctive characteristics, each keeping its own particular objective and its own special appeal, all united in the common cause of furthering the interests of Christ and His Church.

The National Board of Catholic Action will consist of the members of the Hierarchy with the Archbishop of Westminster as President. The Hierarchy will appoint a small National Committee of laymen with an acting lay President, and one of the Bishops as Ecclesiastical Assistant. The personnel of the diocesan boards of Catholic Action will be chosen by the Bishop of each diocese. The full national plan will naturally require careful consideration in order to avoid confusion or unnecessary disturbance of the work of the existing Catholic societies; and an announcement of it will be made during the coming year. Success will depend on the generous cooperation of the clergy and laity working together for the achievement of one common aim, the restoration of all things in Christ.

VITAL CATHOLIC ACTION BRANCH

As a practical example of Catholic work in which all the laity can cooperate, we urge a far greater support of the Catholic press than is given to it at present. The Catholic press should be one of the most useful auxiliaries in Catholic Action. The press includes not only the weekly newspapers, but the Catholic publishing houses and all Catholic periodical literature of which there is an abundant variety. We must give special mention in this regard to the Catholic Truth Society which was founded to be a useful antidote to error and a means of instructing our own people and the public generally in the history, teaching, and practice of the Catholic Faith. We make a special appeal however in this pastoral for much greater support of the Catholic newspaper press. We have *The Tablet*, *The Catholic Times*, *The Universe*, *The Catholic Herald* and *The Catholic Worker*, all of which have merited well of the Hierarchy and the faithful of the country. If they received from every Catholic family the support which those families give to the secular press, they would each have at least double their present circulation. We make a special point of the newspaper press because it is our first line of defense when any attack is made on religion, and the usual first source to which our people

look for an answer to current objections and difficulties. We are anxious for the newspaper press to prosper and develop, and we are equally anxious that the Catholic Truth Society, the publishing houses, and the Catholic press generally should be supported as a most vital branch of Catholic Action in this country.

We should like to see our Catholic press-men and all our Catholic writers banded together under the patronage of St. Francis de Sales, pledged to a holy crusade for Catholic faith and morals. We desire that one Sunday in the year be appointed in each diocese and in each parish, at the discretion and by the direction of the Ordinary, as Press Sunday, when sermons should be preached on the importance of the Catholic press, and the duty of the Faithful to give all possible support to our Catholic writers and journalists who are doing the work of Catholic Action and counteracting the poison of Communistic and other immoral literature. On that day also at each church door should be a display of Catholic books, of the Catholic Truth Society and Catholic Social Guild literature, and of Catholic papers and periodicals.

We, therefore, exhort you, dearly beloved brethren and children in Jesus Christ, first and foremost to unite in fervent prayer that the divine assistance may be granted unto us in the struggle with the spirits of wickedness, and then to arm yourselves for the fray by solidarity of action in combating the evils of the day, in the full confidence that the Church which has triumphed over so many and so powerful enemies in the past shall attain once again to victory through Christ Jesus Our Lord.

Fidelity to God and His Church: Firmness Against Nazi Oppres- sions of Conscience

Pastoral of the German Bishops read in all the Catholic Churches of the ecclesiastical provinces of Cologne and Paderborn on Sunday, January 3, 1937. As issued by the N. C. W. C. News Service.

IN deliberating over important Church affairs, we, the Bishops of the Ecclesiastical Provinces of Cologne and Paderborn, see ourselves faced with a painful fact: In the wide extent of our respective dioceses, grave complaints are brought against the unheard of and severe oppressions of conscience to which many Catholics are subjected.

SEEK TO ALIENATE CHILDREN

With words full of sorrow, profoundly faithful parents reveal to us that—it is true not everywhere, but in many places—in schools and in the large organizations to which their children must belong, teachers and leaders, by means of print and word of mouth, take pains to make the children scorn the Faith of their parents and to alienate these children from Jesus Christ and His Church and, thereby, from their own parents.

Adults of the various professions complain to us that such abuse is made of their professional or economic dependence, that they are required to offend their own Christian consciences, to transgress the precepts of God, and to fall away from Christ and His Church. The facts that give rise to these complaints are so numerous and so notorious that it is impossible to question the justification for these complaints.

APPEAL TO PUBLIC OPINION

After so many fruitless attempts to produce a remedy by means of written memorials regarding the needs of conscience for our Faithful, the hour has come when the Bishops, as the legitimate spokesmen for, and the God-established shepherds of, the Catholic people, must direct themselves to public opinion.

Of all those who have authority in the development of conditions in our country, we ask: Must such things really

continue? After so much suffering during the last twenty years, must even conscience now be violated? Must our people be rent into two groups, one of which, like our parents, venerates Jesus Christ, Our Lord and Redeemer, while the other scorns Jesus Christ and persecutes those who follow Him?

Whatever the answer to our question may be, we Bishops cannot allow anyone to remain in doubt; we continue to announce the entire Catholic truth, and to exhort our Faithful to comport themselves according to the maxims of our holy religion.

MAJORITY WILL REMAIN FAITHFUL

We are firmly resolved not to let ourselves deviate in any manner whatsoever from the fulfilment of our sacred duty, just as we are firmly convinced that the great majority of Catholic Christians, with the help of God, will remain faithful to their baptismal vows, even when confronted with the most cruel pressure, and will be ready to endure, through Christ and their own consciences, even graver and more extreme sacrifices.

In this grave hour we turn to our collaborators in the sacred ministry, to our clergy. Beloved colleagues! We know that you are not hirelings, but good and faithful shepherds and that you are ready to sacrifice everything, even life, for the flock of Christ. We exhort you: remain united with us and united among yourselves, in holy love and unshaken fidelity. The more the souls entrusted to you are in danger, the more vigilant and ingenious must be your apostolic zeal. Do not permit yourselves to be disheartened by misunderstandings, offenses and calumnies, for "the disciple is not above the master." Let not yourselves be disheartened by apparent failure, for the Apostle of the Gentiles has told us: "Therefore, my beloved brethren, be ye steadfast and unmovable; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

We turn especially, with fervent, pastoral affection, to the Faithful among the laity. We know, beloved people of our dioceses, how you suffer and we suffer with you. Our greatest sorrow is that you cannot defend yourselves against external pressure and unjust oppression. But we give you that which is useful and precious: we remind you of the in-

exhaustible sacred fountain of our Faith. At the present time it is especially necessary that every Christian take care to be well instructed personally in the holy truths of religion and be able to instruct others in religion. You parents particularly must, by your teaching and your example, be the religious teachers of your children. Be careful that you participate in the life of the Church and that no barrier is erected between your children and your priests. Pray and make sacrifices for your children!

PREVENT CHILDREN'S SEPARATION

Resort to all licit means to free and to remove your children from influences contrary to religion. Do not give your consent for the confessional school to be taken away from your children. When you find yourself faced with the harsh dilemma of jeopardizing either the material future of your children or the salvation of their souls, be assured that your children will be grateful to you for all eternity if you prevent their being separated from Christ and His Church.

Whenever temptation assails you to embrace false doctrine or to apostate from the Faith, remember that it is not permissible for a Christian under any circumstance to deny his Faith either openly or seemingly. Think of the courageous example of the heroic confessors in the history of Holy Church upon whom we rely from youth. Recall the words of the Redeemer: "Every one therefore that shall confess Me before men, I will also confess him before My Father who is in heaven."

In this time of affliction, all of us—Bishops, priests and Faithful—must remain closely united as always in the Heart of our Redeemer. If any one of us shall suffer because of his religion, then let him know and feel that we are all united with him in intimate participation, in unceasing prayers and in holy love. Pray and do not cease to pray for our loyal German nation, that the light of faith may not be taken away, and that it may never cease to be a Christian nation. Once more, with full hearts we appeal to you as we have done so often: Let us pray for peace and freedom for our Holy Church and God's protection and blessing for our people and Fatherland!

May the blessing of God come over you and remain with you forever! Amen.

Why are Catholics so bitter against Communism? Does it not aim at the betterment of human conditions, and strive to end the exploitation of the poor by the rich?

Catholics, as Popes Leo XIII and Pius XI have emphasized in their Encyclicals, are defenders of social justice, and are not opposed to Communism if it merely aimed at putting an end to the exploiting of the poor, and at bringing about a fair distribution of material goods. But both in theory and practice the Communist deprives the poor of the best things they possess, morality and religion. According to their theory, man has no soul; he is merely a technical brute, waging a continual war against his neighbor, and gaining his objective by the class struggle, and the more bitter hatred of all who believe in the world of spirit, the right of private property, the freedom of the individual, the after life, the rule of the moral law, the worship of God.

Lenin thus speaks of the Communist attitude towards morals: "We must be ready for sacrifice of any kind, and even if need be to practice everything possible; ruses and tricks, illegal methods; be ready to be silent and hide the truth; in short, it is from the interests of the class war that we deduce our morality." His motto was that the end justifies the means—a doctrine so often falsely ascribed by non-Catholics to the Jesuits. As for religion, Marx called it "the opium of the people." Lenin declared that "Marxism is materialism, and as such it is inexorably hostile to religion." Lunacharsky wrote: "We are so to act that each blow delivered against the traditional structure of the Church, each blow at the clergy, attacks religion in general." The history of the Soviets from the beginning is a history of lying, despotism, cruelty, and murder. Instead of making this earth a paradise, as they promised, they are doing their utmost to make it a hell. (*Bertrand Conway, C.S.P., "The Missionary," February, 1937.*)